

[CONFIDENTIAL]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL INDIA, AND RAJPUTANA,

Received up to 2nd September, 1882.

GENERAL ADMINISTRATION.

The *Akhbār-i-Ām* (Lahore) of the 30th August says: Circulation,
1,800 copies.
Queen-Empress versus Sergeant Whittaker, who lately shot
Sergeant Whittaker. *three* natives at Meerut, has been sentenced to imprisonment for five years by the Allahabad High Court. The convict, who was blind with the pride of race, took a lad for game and shot at him. The lad was wounded and cried from pain. As soon as his old father, who was sixty or seventy years of age, heard his cries, he ran to the scene of action. The sergeant imagined that the old man was coming to attack him, aimed his gun at him and shot him there and then. This caused a panic among the villagers. The sergeant was frightened, and his gun again went off, killing another man! Thanks to British justice that the poor European has been sentenced to five years' imprisonment for accidentally causing these deaths. A European to undergo imprisonment for five years! Surely nothing.

could be more unjust than this. We have heard Europeans declare that the life of one European is more valuable than the lives of six natives. It is vain to expect that European Judges will ever cease to recognise distinctions of creed or colour. However, we may venture to hope that Lord Ripon's Government will pass an Act insisting upon European sportsmen making a greater use of their eyes and ears when out shooting, and prohibiting shooting altogether in the vicinity of villages, in order to save natives from meeting untimely deaths at their hands.

Circulation,
126 copies.

The *Naiyar-i-Azim* (Moradabad) of the 28th August publishes a communicated article, in which the writer states that, as India derives no benefit from Egypt, it will be unjust to saddle her with the cost of the Indian Contingent. It is surprising that Mr. Gladstone, who in Opposition strongly denounced the late Conservative Government for paying the cost of the late Kabul war from the Indian treasury, should make India pay for the Egyptian war. Moreover, there seems to be no reason why the expenditure incurred in the war should not be eventually realized by England from Egypt, because the object of the war is only to maintain the authority of the Khedive and to restore order. It will be remembered that when Turkey once expressed her readiness to send her troops to Egypt to suppress the rebellion, it was decided that the cost should be charged to Egypt. (The *Reformer*, Lahore, of the 28th August, also publishes a communicated article, in which the writer protests against the payment of the expenses of the Indian Contingent from the Indian treasury).

Circulation,
135 copies.

The *Vritt Dhára* (published in Marathi at Dhár) of the 28th August complains that policemen are sometimes found guilty in British India of torturing suspected persons to extort confessions of guilt from them. Some time ago some policemen in Khandesh

The torturing of suspected persons by the police to extort confessions of guilt.

were convicted of this offence and were sentenced to imprisonment. Some policemen have also lately been sentenced to imprisonment in Nagpur on the same charge. If educated men were admitted into the Police Department, the evil would be greatly checked. In that case some criminals might escape punishment, but no innocent person would be tortured by the police.

The *Miratu-l-Hind* (Lucknow) for August publishes an article communicated by a corres-

Circulation,
250 copies.

The memorial of the Muhammadan Association of Calcutta in regard to the employment of Musalmans in the public service.

pondent from Gonda. Referring to the memorial of the Muhammadan Association of Calcutta, complaining that the number of Muhammadans in

the public service is comparatively less than that of the Hindus, the writer remarks that such a question should not have been raised. It is calculated to embitter the feelings between the two classes of the community. Looking at the memorial, it would seem that the complaint is true in some degree so far as Bengal is concerned. But it should be remembered that the memorial gives only the Muhammadan version of the story, and no correct judgment can be formed until we have heard what the Hindus of Bengal have to say on the subject. We are not acquainted with the state of things in Bengal ; but as regards Upper India, we are in a position to declare that no kind of distinction is recognized between the Hindus and Musalmans in the matter of employment. To say nothing of the Government, even Hindu and Musalman noblemen, except a few prejudiced men among them, are not influenced by any consideration of religion or race in making selections for their service. Both the Hindu and Musalman talukdars in Oudh have generally got Hindu Diwans. There is hardly any Hindu talukdar who has not got some Musalmans in his service. As such complete unison prevails in this province between the Hindus and Muhammadans, no Hindu hitherto gave an answer to the memorial in question. However, now that the Government has deemed it worth its while to make an enquiry into the

subject in this province, and some of our prejudiced Muhammadan brethren have furnished incorrect information, we are obliged to discuss the subject in order that the Government may not be deceived and may not do anything injurious to Hindus through ignorance. We shall confine our observations to this district, because the same state of things exists in almost all the districts in this province. The memorandum submitted by the Musalmans of this district is misleading. In comparing the number of Hindu public servants with that of the Musalmans, they have taken only the Kayasths, the Kashmiri Pandits, and Khattris for the whole Hindu population from among whom the public service is recruited, while they have taken the entire Muhammadan population into consideration, comprising even the lowest classes, such as butchers, vegetable-sellers, weavers, grass-cutters, dancing-girls, Mewatis, &c. There seems to be no reason why the Musalmans have excluded the Brahmins and Kshattris from computation. They are most respectable classes among the Hindus, and some of them hold high offices. The right way of comparing the number of Musalman Government servants with that of the Hindus will be by taking only the educated Musalmans and Hindus into consideration. The following figures for Gonda are based on the census of 1881 :—

Religion.	Male population.	Hindus and Musalmans per cent.	Educated people.	Hindus and Musalmans per cent. of educated people.
Hindus ...	5,64,846	87	23,591	92
Musalmans ...	85,810	8	116(sic)	8
Christians ...	96	...	50	...
Sikhs ...	19	...	6	...
Total ...	6,50,771	...	25,626	100

The above statement shows that of the men who are fit for public service 92 per cent. are Hindus and 8 per cent. Musalmans. Now let us see what per cent. of the men employed in public service in this district are Hindus and what per cent. Musalmans. It would be sufficient to confine our attention to the revenue and civil offices, because men are most anxious to obtain posts in these offices, and the number of Musalmans in them ostensibly appears to be too small. We should also exclude treasurers and kanungos from computation, because Hindus are generally considered to be specially qualified for these posts. Each treasurer has to give security, and there is not a single Musalman treasurer throughout India. As regards kanungoships, the office is hereditary, and only Hindus generally held the office even under the Muhammadan rule. One can count the number of Musalman kanungos on his finger ends, and even they have their work done by their Hindu assistants. The Hindus and Musalmans serving in the revenue and civil offices in Gonda, excluding the treasurers and kanungos, are 52* and 15* respectively, i.e. 73·61 per cent. are Hindus and 22·38 per cent. Musalmans. Hence it is obvious that 22·38 per cent. Musalmans are employed in the public offices, whereas only 5·36 (*sic*) per cent. Musalmans should have been thus employed according to the population ; i.e., the number [of Musalmans in the public offices is more than four times what it should have been. If we take treasurers and kanungos into account, the figures would be 69 Hindus and 15 Musalmans, i.e., 82·14 per cent. Hindus and 17·85 per cent. Musalmans. Thus even in that case the number of Musalmans in public offices is more than three times what it should have been. Under these circumstances it is surprising that the Muhammadan Association of Calcutta should have raised such a mischievous controversy. Now let us examine the complaint of the Muhammadan Association of Calcutta so far as the gazetted appointments in Oudh are concerned. We have compiled the

* Full details are given in the original.

following statement with the aid of the Civil List for the United Provinces :—

<i>Office.</i>		<i>Hindus. Musalmans.</i>	
Assistant Commissioners	...	2	2
Tahsildars	...	9	18
Munsifs	...	11	12
Extra Assistant Commissioners...		17	14
Subordinate Judges	...	6	5
District Judges	1
		—	—
Total	...	55	52
Per cent.	...	51.40	48.59

Hence it will be perceived that in the gazetted appointments the number of Musalmans is still greater than it should have been. Almost all posts, in the performance of the duties whereof a knowledge of English is essential, are held by Hindus. If Muhammadans had made more progress in English, the proportion of Musalmans in the public service would have been still greater. The above facts and figures clearly show how unfounded is the charge brought against the Hindu officials, such as munsarims, sarishtadars, &c., that by their influence over their European superiors they manage to get their own co-religionists appointed to subordinate posts. In fact the charge recoils with double force on the Muhammadans themselves. Muhammadan officials appoint their incompetent co-religionists to vacancies in their offices and have the work of the latter done for them by Hindu assistants. No one, except those men who have not received a good education, and who are guided by selfish motives, would ever make such a proposal that in making selections for the public service the Government officers should not demand from candidates a higher intellectual ability than what would just enable them to perform their duties. This bad policy, if adopted, would greatly check the spread of high education and would lead to the public service being filled

with incompetent men. Moreover, the exhibition by the Government of any partiality to one class of its subjects against another class in the matter of employment in the public service would be opposed to the terms of Her Majesty's proclamation of 1858.

The *Aligarh Institute Gazette* of the 26th August says :—

Circulation,
299 copies.

The proposed abolition
of the Agra College.

We have heard that the Government has decided to postpone the proposed abolition of the Agra College and to give it a further trial for the next two years. If a man once escapes a danger with which his life has been seriously threatened, he is generally believed to be out of danger for the future. In the same way it may be assumed that the Agra College will now be permanently maintained. We congratulate the Hindus on the success of their exertions. They are to be still more congratulated on the fact that they have been able to save the College without having had to raise five or six lakhs of rupees for its support. We also congratulate the Musalmans because that College is equally open to them with the Hindus. But it now remains to be seen how the Musalmans maintain that fame, which they have acquired by the establishment of the Aligarh College, of which Dr. Hunter and Mr. Ward spoke in such high terms in their Aligarh speeches, by completing that College. Our Hindu countrymen justly share in that fame, because they have most liberally aided that institution, and it is to be hoped that they will continue to do so in future.

The *Oudh Akhbār* (Lucknow) of the 31st August says

Circulation,
620 copies.

The Agra College.

that the natives of the North-Western Provinces will be glad to hear that their exertions on behalf of the Agra College have been crowned with success. It is believed that on the recommendation of Sir Alfred Lyall the Government of India has agreed to give the College a further trial for the next five years. We shortly expect to receive full information as to

the conditions on which this concession has been made by the Government, and to place it before our readers. In his letter to the Supreme Government the Lieutenant-Governor strongly protested against the transfer of the endowments of the Agra College to any other College, and also stated that the abolition of that College would be injurious to the cause of high education in these provinces, which was already in a very backward condition. This shows that the notion which has seized the native mind since the abolition of the Delhi and Bareilly Colleges, that the Government is opposed to the spread of high education among the natives, is unfounded. We are disposed to think that, in accordance with the wishes of the friends of the Agra College, the Local Government will make over its management to a body of trustees or to a local committee. In that case the first thing for the trustees to do would be to decide, with the advice of the Director of Public Instruction, on what principles they should conduct the administration of the College. As regards the cost, the endowments of the College are already large enough, and efforts are also being made to increase the funds by private subscriptions. Moreover, the Government would give a grant-in-aid. The management of the College should be economical, and students should be attracted by scholarships.

In a supplement to its issue of the 29th August, the

The establishment of private scholarships at the Agra College.

same paper publishes the letter of Raja Jai Kishan Das, C.S.I., to the Director of Public Instruction, offering to give Rs. 3,000 for the establishment of a scholarship of Rs. 10 per mensem at the Agra College, and the Director's letter accepting the offer and thanking the Raja for the gift. The same paper of the 1st September publishes the letter of Raja Shankar Singh of Eta to the Director, expressing his readiness to give Rs. 4,500 for the establishment of a scholarship of Rs. 15 at the Agra College, in addition to the Rs. 1,500

which he agreed to contribute at the meeting lately held at Agra for the support of the College.

Circulation,
210 copies.

The *Delhi Punch* (Lahore) of the 30th August has an article headed "Come and let us drive the English out from India, No. III,"

The expulsion of the English from India.

in continuation of its previous articles on the subject. The meeting to consider the question of the expulsion of the English from the country was held at the house of the editor in the evening of the next day and several thousands of men were present on the occasion. A kettle-drum was beaten at the door to proclaim the meeting. The Maulvi was the first to come, and took his seat on the cushion which had been placed for the president. Before he had fully seated himself, he said that the beating of the drum was unlawful according to the Muhammadan law. Then came Babu Bos, having his head naked and wearing English boots. He went up straight to the cushion with his shoes on and took his seat by the Maulvi. The Maulvi censured him for having come on the carpet with his shoes on and for having taken his seat near him. The Babu abused him. On this the Maulvi and his pupils severely beat the Babu. The editor intervened and saved the Babu from their hands. In the meantime Pandit Ganesh Prasad came in and the proceedings commenced. Mirza Qamr-u-l-din proposed that the Maulvi should take the chair. Lala Shiv Das, B.A., opposed the proposal. He made some insinuations against the Maulvi and proposed that Pandit Ganesh Prasad should take the chair. Other speeches followed. The Hindus spoke in favour of the Pandit and the Musalmans in favour of the Maulvi. The speakers also abused each other. From words they came to blows. A general affray took place between the two classes and lasted more than an hour. The editor with difficulty succeeded in restoring order with the aid of some wrestlers, and it was resolved that both the Maulvi and the Pandit should be appointed presidents. As soon as this matter was settled the language difficulty arose. Babu Bos

proposed that the proceedings should be conducted in Hindi and condemned Urdu as the language of a low and uncleanly foreigners. He was supported by other Hindus. The Musalmans espoused the cause of Urdu. A violent controversy raged for some time over the question, but the wrestlers managed to keep the Hindus and Musalmans at arm's length from each other. (*To be continued*).

The same paper, in an article headed "The gift of the Panjab Government," says:—This

The official news supplied by the Panjab Government to the editors of native papers in the Panjab.

means a large official cover, which bears a one-anna postage stamp, and which carries such news as this every

day from the Panjab Secretariat to every native editor in the Panjab:—So many inches of rain fell at such and such places; such and such officer has obtained a week's privilege leave and such and such officer has been appointed to officiate in his place, such and such officer has been transferred to such and such place, *et hoc genus omne*. According to the Persian proverb "what have we to do with the story that the ox came and the ass went away?" We do not care whether such and such officer goes to heaven or to hell. Moreover, we do not get this so-called official news till two or three days after its appearance in the *Civil and Military Gazette*. Those men who have no better news to communicate to their readers insert the official news in their papers, but we for one throw the official news into the waste paper basket as soon as we receive it. We wish Sir Charles Aitchison's Government would make a better use of the money spent in communicating such stale and worthless news to the native press. Suppose one official cover, bearing a one-anna postage stamp, is sent from the Secretariat to every native press in the Panjab every day. There are 365 days in the year and thirty-five native presses in the province. The total annual cost on account of postage alone would amount to Rs. 798-7-0 according to this calculation. It would be better if this sum were distributed among the native editors every year.

They could best utilize the donation in defraying the cost of the defence they set up in cases of prosecution for defamation.

The *Bhārat Bandhu* (Aligarh) of the 25th August states that at all places the petition-writers cheat ignorant suitors in a variety of ways. It is to be regretted that nothing has yet been done to protect the latter from the extortions of the former. Lately a petition-writer at Aligarh in drawing up a petition for a complainant, instead of charging the accused merely with quarrelling, charged him with quarrelling and causing grievous hurt. The complainant was unable to prove the latter charge, and was therefore sentenced to one month's imprisonment. The sentence was upheld by the appellate court. Such things are of no unfrequent occurrence. In order to put a stop to the evil the Magistrate of Aligarh, who takes a deep interest in the welfare of the people, has prohibited the petition-writers from writing petitions and has ordered the muharrirs of vakils and mukhtars to do so.

Circulation,
125 copies.

The *Rahbar-i-Hind* (Lahore) of the 31st August says that it would seem that the Bombay Government has prepared a Bill, called the Medical Practitioners' Bill, and has sent it to the Government of India for approval with a letter enquiring whether it would be advisable to introduce the Bill also in the Panjāb. The object of the Bill is to recognise the privileges of native physicians as regards the treatment of patients by them, the realization of their fees, &c. At the instance of the Commissioner of Lahore Dr. Rahim Khan held a meeting of the native physicians of Lahore at the Shiksha Sabha Hall on the 19th August, to ascertain their views on the subject. Nawab Abdu-l-Majid Khan, Honorary Magistrate, took the chair. Dr. Rahim Khan explained the objects of the Bill and argued that the time had not yet come for the introduction of such a measure in the Panjab. Dewan Daa Mul, Honorary Magis-

Circulation,
430 copies.

trate, and Muhammad Barkat Ali Khan supported him. Hakim Ghulam Mustafi protested against his proposal, but as other native physicians did not fully understand the matter at the time, they remained silent. The meeting adopted the opinions of Dr. Rahim Khan. In opposition to that meeting the native physicians held another meeting at the Anjuman's Hall on the 23rd August. About fifty physicians attended the meeting. They approved of the measure in question and appointed a sub-committee to consider the provisions of the Bill. The native system of medicine is no doubt open to some objections. Pure and unadulterated drugs and medicines are not to be had at the shops of native druggists. The native physicians are not acquainted with surgery. However, the recognition of their privileges by Government would be a great encouragement to them and enable them to make themselves still more useful than at present.

POST-OFFICE.

Circulation,
250 copies.

The *Sahas* (the Bengali paper of Allahabad) of the 23rd August says that the Government has decided to establish a post-office in each village. It will be placed under the charge of some trader of the village. He will receive letters and will also have the power to register letters presented for registry. He will not issue, but will only pay, money-orders. When any money-order is sent to him by the head post-office for payment money will be also forwarded to him by the latter with the money-order. He will be paid two or three rupees a month for the work. We do not think that it will be wise to place village post-offices under the management of ordinary village traders, especially when they are to be paid such small remuneration.

RAILWAY.

Circulation,
250 copies.

The Lahore correspondent of the *Sahas* (Allahabad) of the 30th August makes the following proposals for the consideration of the Railway Conference :—

(1) There should be a waiting-room, with a retiring-room attached to it, at every large railway station for respectable native passengers, as there is one for Europeans. The natives who have their families with them are at present put to great inconvenience from the want of such rooms.

(2) In every mail train there should be a carriage reserved for native women. The fare for that carriage may be charged one pie more per mile than the intermediate class fare.

(3) Not more than eight passengers should be seated in each compartment during the cold weather, and not more than six during the hot weather. At present the maximum number of passengers for each compartment is ten, and sometimes even twelve or fourteen passengers are placed in one compartment by the railway officials.

LOCAL.

The *Sahas* of the 30th August states that Benares is a great holy place of Hindus and is visited by Hindu pilgrims throughout the year. The pilgrims are exposed to two great evils at Benares. (1) There is only a bridge of boats over the Ganges at Benares. During the rains the bridge is removed, and the people have to cross the river in boats. There are two or three Government boats, but in the first place this fact is not generally known to the people; secondly, they are generally overcrowded, and therefore respectable persons, who have their wives and children with them, prefer private vessels to them. The private boatmen greatly oppress the pilgrims. They first take the tolls before departure, but when the boat reaches the middle of the stream, they extort tolls again from the passengers and sometimes add insult to injury. If any man refuses to pay, they abuse and beat him. In order to escape dishonour the pilgrims silently accede to their illegal demands. They have practically no means of redress open to them. In the

Circulation,
250 copies.

The alleged oppression of pilgrims by boatmen and Gangayatrias at Benares.

first place, they are naturally averse to prosecute the boatmen, because they are strangers there and go there to perform their religious duties and not to litigate. Secondly, if any of them submits a petition in the Court of the Magistrate against any boatman, the Magistrate sends it to the city inspector of police for enquiry, and the result is that the petitioner has to submit a deed of compromise or to remain silent. Two cases of this kind occurred lately. In order to check this oppression the Magistrate should fix the tolls, and notices showing the rates of toll should be put up at conspicuous places on both the banks of the river at the ferry. If any boatman is found guilty of having taken more than the prescribed rate, he should be punished. Moreover, as regards the Government boats, a notice should be issued to the effect that a man can have a whole boat reserved to himself if he pays the full fare for the boat. However, the best thing would be to establish a steamer service during the rains until the railway bridge has been completed.

(2) There is a class of men called Gangayatri at Benares. They first induce pilgrims to put up at their houses by promising to provide for their ease and comfort, and afterwards extort money from them in a variety of ways. The pilgrims should be warned against the danger on their arrival at the Benares Railway Station, and the Gangayatri should be prohibited from haunting the ferry to entice pilgrims.

Circulation,
209 copies.

A correspondent of the *Lawrence Gazette* (Meerut) of the 16th August (received on the 30th idem), writing from Rurki, states that formerly the Musalmans employed at the Rurki Workshop were given leave for a short time on every Friday during the year to say prayers. The Superintendent of the Workshop stopped that leave for every Friday, but still continued to give it on the last Friday of the month of Ramzan. But since last year he has discontinued this

leave and gives only one and a half hour's leave, even on I'd. This has been a source of great grief to the Musalman employes of the Workshop. Some of them have even resigned their posts. The Government should see to this.

A local correspondent of the same paper says that it is rumoured that a man at Meerut has agreed to build a wall around the premises of a school there at a cost of Rs. 853 from his own pocket in the hope that the district officer will recommend him for appointment as an Honorary Magistrate. It would be very unwise to appoint such unconscientious men as Honorary Magistrates. They abuse their power and oppress the people.

The *Muir Gazette* (Meerut) of the 28th August says that for some time past murders have been more frequent in Meerut than in any other district. Two murders have again lately been committed, one in Garhmuktesar and the other at Moa (*sic*). If murders continue at this rate, the people would be frightened and leave their homes. It is to be regretted that no attempt has yet been made to capture the Gidis or to adopt any other measure to keep them in check. About fifty murders have been perpetrated within the last six months, of which we intend to publish a list in a future issue, but the police have been able to discover the murderers only in some cases.

The *Najmu-l-Hind* (Moradabad) of the 24th August, on the authority of a local correspondent, states that a petition was lately forwarded by the Hindus of Moradabad to the Commissioner of Rohilkhand praying that shops for the sale of flesh, which are at present situated in the bazaar, may be removed to a retired place. The Commissioner transferred the petition to the Magistrate of Moradabad for disposal, and the latter in turn transferred it to the Municipal Committee, which, without paying due attention to the matter,

Circulation,
120 copies.

rejected it. It is necessary, both in deference to the feelings of the Hindus and on sanitary grounds, to remove the shops from the *bázár* and to erect a meat-market at some out-of-the-way place, as has been done at Allahabad and other places.

The *Praydg Samdshdr* (Allahabad) of the 28th August

The prevalence of theft at Allahabad. refers to some recent thefts at Allahabad and suggests that the native police officials and constables who have remained here long should be transferred to some other place, and better men should be brought in their place.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Adab-i-Hind</i>	... Jallandhar,	Urdu	Weekly	Barkat Ali	Aug. 26th	Aug. 27th	132 copies.
2	<i>Adab-i-Fayda</i>	... Lahore	Ditto	Bi-weekly	Divan Buta Singh,	" 25th & 28th	" 28th & 30th	550 "
3	<i>Agra Akhbar</i>	... Agra	Ditto	Weekly	Maulla Bakhsh	" 28th	" 1st	126 "
4	<i>Amroha-i-Akhbar</i>	... Amroha	Ditto	Ditto	Ali Husain Khan	" 24th	" 30th	84 "
5	<i>Amroha-i-Sikandar</i>	... Moradabad	Ditto	Ditto	Ahmed Bakhsh	" 25th	" 28th	70 "
6	<i>Amroha-i-Akhbar</i>	... Ditto	Ditto	Ditto	Dilawar Ali	" 23rd	" 27th	100 "
7	<i>Akhbar-i-Alam</i>	... Meerut	Ditto	Ditto	Munqarrab Husain Khan.	" 29th	" 1st	100 "
8	<i>Akhbar-i-Ain</i>	... Lahore	Ditto	Ditto	Makund Ram	" 26th & 30th	" 29th & 2nd	1,300 "
9	<i>Akhbar-i-Tamannadi</i>	... Lucknow,	Ditto	Ditto	Puran Chand	" 24th	" 29th	125 "
10	<i>Akhbar-i-Akhbar</i>	... Delhi	Ditto	Ditto	Fakhr-ud-din	" 22nd & 29th	" 29th & 2nd	84 "
11	<i>Aligarh Institute Gazette.</i>	... Aligarh	Urdu - English.	Ditto	Gulab Rai	" 26th & 29th	" 28th & 31st	299 copies (including 68 copies taken by Govt.)
12	<i>Amroha Akhbar</i>	... Amroha	Hindi	Ditto	Sada Nand	" 28th	" 31st	80 copies.
13	<i>Anjuman-i-Hind</i>	... Lucknow,	Urdu	Ditto	Chandan Lal	" 26th	" 31st	135 "
14	<i>Anjuman-i-Banjab</i>	... Lahore	Ditto	Ditto	Muhammad Husain,	" 30th	" 2nd	425 copies (including 200 copies taken by Govt.)

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
						1882.	1882.	
15	<i>Anwār-i-Akhbār</i>	... Lucknow,	Urdu	Weekly	Tegh Bahádur	Aug. 31st	Sep. 2nd	200 copies.
16	<i>Bhārat Bandhu</i>	... Aligarh	Hindi	Ditto	Totā Rām	" 25th	Aug. 27th	125 "
17	<i>Bhāratī Vīdya</i>	... Agra	Ditto	Tri-monthly,	Bhagwán Dās	" "	" "	125 "
18	<i>Benares Gazette</i>	... Benares	Urdu	Weekly	Ashraf Ali	" 28th	" 31st	250 "
19	<i>Dabdaba-i-Qaisari,</i>	Bareilly	Ditto	Ditto	Thakur Prasād	26th	Sep. 1st	225 "
20	<i>Dabdaba-i-Sikandari</i>	Rampur	Ditto	Ditto	Muhammad Husain,	" 28th	Aug. 30th	390 "
21	<i>Dabira-i-Mulk</i>	Bhopál,	Ditto	Bi-monthly,	Amjid Ali	" 26th	" 28th	250 "
22	<i>Delhi Punch</i>	Lahore	Ditto	Weekly	Fasi-ud-din	" 30th	Sep. 2nd	210 "
23	<i>Gurmukhi Akhbār</i>	Ditto	Gurmukhi	Ditto	Gurmukh Singh	26th	Aug. 30th	300 "
24	<i>Islām</i>	Meerut	Urdu	Ditto	Alimu-l-Din	" 25th	27th	250 "
25	<i>Jaipur Gazette</i>	Jaipur	Hindi-Urdu,	Bi-weekly	Manábir Prasād	" 26th & 30th	" 29th & 2nd	180 "
26	<i>Jām-i-Jamshed</i>	Moradabad	Urdu	Weekly	Jamshed Ali	27th	Sept. res-pectively.	150 "
27	<i>Karāmnah</i>	Lucknow,	Ditto	Ditto	Muhammad Yaqub,	" 28th	" 30th	250 "
28	<i>Kāshī Patrika</i>	Benares	Hindi-Urdu,	Ditto	Lakshmi Shankar, M.A.	" 28th	" 27th	645 copies (in-cluding 568 copies taken by Govt. and Local Com-mittees.)
29	<i>Kāshī Vachan Sudhā,</i>	Ditto	Hindi	Ditto	Pandit Chintamani Rao.	28th	Sep. 1st	311 copies.

31	<i>Khair Khwakh-i-Oudh,</i> <i>Khair Khwakh-i-Pan-</i> <i>jab.</i>	Lucknow, Guzran-	Urdu Ditto	Bi-monthly, Weekly	Khairat Lal Brij Lal	31st 26th	2nd 29th	20 600
32	<i>Koh-i-Nar</i>	Lahore	Ditto	Bi-weekly	Jawwad Ali	26th & 30th	28th & 1st Sep. res- pectively.	440 copies (in- cluding 60 copies taken by Govt.)
33	<i>Lama-i-Nar</i>	Jaunpur	Ditto	Weekly	Hafiz Abdu-llah	27th	Sep. 1st	50 copies.
34	<i>Lawrence Gazette</i>	Meerut	Ditto	Ditto	Mushtaq Ahmad	16th	Aug. 30th	209
35	<i>Mawar Gazette</i>	Jodhpur	Hindi-Urdu	Ditto	Gobardhan Das	28th	Sep. 1st	100
36	<i>Mashr-i-Qaisar</i>	Lucknow,	Urdu	Ditto	Ghulam Muhammad	29th	Aug. 31st	175
37	<i>Mula-i-Nar</i>	Cawnpore,	Ditto	Ditto	Nabi Bakhsh	24th	27th	37
38	<i>Mihr-i-Darkhshan</i>	Delhi	Ditto	Ditto	Nusrat Ali	"	30th	180
39	<i>Musala-i-Kashmir</i>	Lucknow,	Ditto	Monthly	Shyam Narayan	For Aug.	Sep. 2nd	450
40	<i>Mirata-i-Hind</i>	Ditto	Ditto	Ditto	Ditto	"	"	250
41	<i>Mitra Vids</i>	Lahore	Hindi	Ditto	Mukund Ram	Aug. 28th	Aug. 30th	250
42	<i>Musid-i-Am</i>	Agra	Urdu	Tri-monthly,	Ahmad Khan	Sep. 1st	Sep. 2nd	200
43	<i>Mair Gazette</i>	Meerut	Ditto	Weekly	Ganesh Lal	Aug. 28th	Aug. 31st	162
44	<i>Nagier-i-Arim</i>	Moradabad,	Ditto	Ditto	Amjad Ali	"	30th	150
45	<i>Najma-i-Akbar</i>	Etawah	Ditto	Ditto	Rahu-llah Khan	Sep. 1st	Sep. 2nd	130
46	<i>Najma-i-Hind</i>	Moradabad	Ditto	Ditto	Pratap Krishna	Aug. 17th & 24th	Aug. 28th & 31st respectively.	...
47	<i>Nasim-i-Agra</i>	Agra	Ditto	Ditto	Jamna Das	30th	31st	300
48	<i>Nasim-i-Hind</i>	Fatehpur,	Ditto	Ditto	Kunaj Bihari Lal	29th	Sep. 1st	99
49	<i>Nar Afshan</i>	Ludhiana,	Ditto	Ditto	Rev. E. M. Wherry,	31st	2nd	593
50	<i>Nar-i-Badami</i>	Budaun	Ditto	Ditto	Muhammad Agha Ján.	24th	Aug. 30th	...
51	<i>Naru-i-Abad</i>	Allahabad,	Ditto	Bi-monthly,	Roshan Lal	Sep. 1st	Sep. 2nd	181 copies (in- cluding 49 copies taken by Govt.)
52	<i>Naru-i-Anwar</i>	Cawnpore,	Ditto	Weekly	Muhammad Yaqub,	2nd	"	355 copies.

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
53	Nusrat-ul-Akbar	Delhi	Urdu	Weekly	Nusrat Ali	1882. Aug. 24th to 2nd	Aug. 30th	180
54	Qudat Akbar	Lucknow,	Ditto	Daily	Sheo Prasad	" " Sep.	28th to 2nd Sep. res- pectively.	620 copies (in- cluding 90 copies taken by Govt.)
55	Qudat Punch	Ditto	Ditto	Weekly	Sajjad Husain	29th	Sep. 1st	524 copies.
56	Panjabi Akbar	Lahore	Ditto	Bi-weekly	Muhammad Azim	23rd & 26th	" " 2nd	300
57	Panjabi Punch	Ditto	Ditto	Weekly	Feroz-i-Din	23rd & 30th	" " 2nd	130
58	Patiala Akbar	Patiala	Ditto	Ditto	Bhichi Kesh	28th	Aug. 30th	300
59	Prayag Samachar	Allahabad,	Hindi	Ditto	Pandit Dewakinan- dan.	" "	" " 29th	350
60	Prince of Wales Gazette.	Meerut	Urdu	Ditto	Ganesh Lal	" "	" " 31st	70
61	Rabbar-i-Hind	Lahore	Ditto	Bi-monthly,	Nadir Ali Shah	28th & 31st	29th & 1st Sep. res- pectively.	430
62	Rafat-i-Am.	Shalkot	Ditto	Weekly	Divan Chand	29th	Sep. 2nd	700
63	Rana Brabach	Batlam	Hindi-Urdu,	Ditto	Muhammad Abdu-l- Haqq.	24th	Aug. 31st	"
64	Reformer	Lahore	Urdu	Ditto	Nasim Chander Rai,	28th	" " 27th	750
65	Rahat Akbar	Delhi	Ditto	Bi-monthly,	Mahs Narain	24th	" " 29th	140
66	Rydm-i-Akbar	Gorakhpur	Ditto	Weekly	Nizam Ahmad	27th	" " 29th	250
67	Saba-i-Governments	Esperthala	Ditto	Ditto	Sharif-i-din	24th	" " 28th	113
68	Sadique-i-Akbar	Bahawal- pur.	Ditto	Ditto	Abdu-l-Quds	24th	" " 27th	400

69	Sahas	Allahabad, Bengali	...	Ditto	...	Rajni Kant Basu	...	23rd & 30th	...	27th & 22nd Sep. res- pectively.	250	...
70	Safdar-i-Akbar	Budaun	...	Daily	...	Afsal Ali	...	25th to 29th	...	Aug. 31st
71	Seijan Krii Sudha- kar.	Udaipur	...	Weekly	...	Banshi Dhar	...	28th	...	Sep. 1st	200	...
72	Shokh-i-Oudh	Lucknow,	...	Ditto	...	Tasawar Husain	...	23rd	...	Aug. 30th
73	Shula-i-Tar	Cawnpore,	...	Ditto	...	Muhammad Ibrá- hím.	...	29th	...	" 31st	175	...
74	Tahzib	Moradabad	...	Ditto	...	Ráhat Ali Khán	...	27th	...	" "
75	Tibyanu-l-Akbar	Lucknow,	...	Bi-monthly,	...	Muhammad Ali	...	31st	...	Sep. 2nd	84	...
76	Victoria Paper	Sialkot	...	Daily	...	Gyan Chand	...	22nd to 29th	...	Aug. 29th to 2nd	1,100	...
77	Vritt Dhara	Dhar	...	Weekly	...	Hari Bhaskar	...	28th	...	Sep. 1st	135	...
78	Waqya-i-Alam	Ghazipur,	...	Ditto	...	Sirsju-l-din Ahmad,	...	"	...	Aug. 31st	250	...
79	Zaryf-i-Benares	Benares	...	Ditto	...	Dilwar Ali	...	" 22nd	...	" "

ALLAHABAD,
The 31st August, 1882.

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